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1831

JOURNAL

OF THE

Proceedings

OF THE

43d ANNUAL CONVENTION,

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

DIOCESE OF SOUTH-CAROLINA;

HELD IN

ST. MICHAEL'S CHURCH, CHARLESTON,

ON THE 9TH AND 10TH OF FEBRUARY,

1831.

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A List of the Clergy,

Belonging to the Protestant Episcopal Church in the Diocese of South-Carolina.

The Right Rev. Nathaniel Bowen, D. D. *Bishop of the Diocese.*
The Rev. Jasper Adams, D. D. *Principal of Charleston College.*
The Rev. Augustus L. Converse, *Rector of the Church at Claremont.*
The Rev. David I. Campbell, *Minister of St. Stephen's Parish, and of the Chapels at the Black Oak, and the Rocks.*
The Rev. John W. Chanler, *Rector of St. Mark's Parish, Clarendon.*
The Rev. Frederick Dalcho, M. D. *Assistant Minister of St. Michael's Parish, Charleston,*
The Rev. Francis P. Delavaux, *Rector of St. Bartholomew's Parish.*
The Rev. Rodolphus Dickinson, *Rector of St. Paul's Church, Pendleton.*
The Rev. Patrick H. Folker, *Rector of Christ Church, Greenville.*
The Rev. Andrew Fowler, *Minister of Christ Church Parish.*
The Rev. Hugh Fraser, *residing in All-Saints Parish, Waccamaw.*
The Rev. John S. Field, *Deacon, Minister of St. Helena Church, on St. Helena Island.*
The Rev. Christopher E. Gadsden, D. D. *Rector of St. Philip's Parish, Charleston.*
The Rev. Allston Gibbes, *Assistant Minister of St. Philip's Parish, Charleston.*
The Rev. Henry Gibbes, *residing in Charleston.*
The Rev Paul T. Gervais, *residing in St. John's Parish, Colleton.*
The Rev. Thomas Gates, D. D. *residing in Charleston.*
The Rev. Philip Gadsden, *Rector of St Paul's Parish.*
The Rev. Christian Hanckel, *Rector of St. Paul's Church, Radcliffeborough.*
The Rev. Paul T. Keith, *Rector of Prince George's Parish, Winyaw.*
The Rev. Maurice H. Lance, *residing in Charleston.*
The Rev. William H. Mitchell, *Rector of St. James' Parish, Santee.*
The Rev. Alexander W. Marshall, *Rector of St. David's Parish, Cheraw.*
The Rev. Thomas S. W. Mott, *Rector of Trinity Church, Columbia.*
The Rev. Edward Phillips, *Rector of Grace Church, Camden.*
The Rev. Milward Pogson, *residing in Charleston.*
The Rev. Francis H. Rutledge, *Rector of Grace Church, Sullivan's Island, and of the Parish of St. Thomas and St. Denis.*
The Rev. John Jacob Tschudy, *Rector of St. John's Parish, Berkley.*
The Rev. Thomas H. Taylor, *Rector of St. John's Parish, Colleton.*

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The Rev. Edward Thomas, *Rector of Trinity Church, Edisto, and of St. Stephen's Chapel, Edingsville.*
The Rev. Paul Trapier, *Rector of St. Andrew's Parish.*
The Rev. Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*
The Rev. William S. Wilson, *Rector of St. Matthew's Parish.*
The Rev. Thomas J. Young, *Rector of St. Luke's Parish.*

A LIST

OF THE

CLERGY AND LAY-DELEGATES,

WHO ATTENDED THE CONVENTION OF 1831.

CLERGY.

The Right Rev. Nathaniel Bowen, D. D. Bishop of the Diocese, and Rector of St. Michael's Parish, Charleston.
The Rev. Frederick Dalcho, M. D. Assistant Minister of St. Michael's Parish, Charleston.
The Rev. Andrew Fowler, Minister of Christ Church Parish.
The Rev. Christopher E. Gadsden, D.D. Rector of St. Philip's Parish, Charleston.
The Rev. Allston Gibbes, Assistant Minister of St. Philip's Parish, Charleston.
The Rev. Philip Gadsden, Rector of St. Paul's Parish.
The Rev. Christian Hanckel, Rector of St. Paul's Church, Radcliffeborough.
The Rev. Paul T. Keith, Rector of Prince George's Parish, Winyaw.
The Rev. William H. Mitchell, Rector of St. James' Parish, Santee.
The Rev. Alexander W. Marshall, Rector of St. David's Parish, Cheraw.
The Rev. Thomas S. W. Mott, Rector of Trinity Church Columbia.
The Rev. Edward Phillips, Rector of Grace Church, Camden.
The Rev. John Jacob Tschudy, Rector of St. John's Parish, Berkley.
The Rev. Thomas H. Taylor, Rector of St. John's Parish, Colleton.
The Rev. Edward Thomas, Rector of Trinity Church, Edisto, and of St. Stephen's Chapel, Edingsville.
The Rev. Paul Trapier, Rector of St. Andrew's Parish.
The Rev. William S. Wilson, Rector of St. Matthew's Parish.
The Rev. Thomas J. Young, Rector of St. Luke's Parish.

LAY-DELEGATES.

St. Michael's Parish—David Alexander, Hon. Samuel Prioleau, James Jervey, Horatio, S. Waring, M. D.
St. Philip's Parish—Thomas Lowndes, Joseph Manigault, Thomas W. Bacot.
St. Paul's Church, Radcliffeborough—Edward H. Purcell, John J. Bulow, Samuel Wragg.
Trinity Church, Columbia—W. J. Myddelton.
St. Andrew's Parish—Simon Magwood, William Cattell.

St. David's Parish, Cheraw—Hon. J. J. Evans.
St. James' Parish, Goose Creek—Edward H. Edwards.
Grace Church, Camden—James S. Deas.

The Rev. Charles P. Elliot, late of this Diocese; and Mr. David M'Elheran, a Candidate for Holy Orders, were admitted to the sittings of the Convention.

The following Clergymen, entitled to seats, did not attend the Convention:

The Rev. David I. Campbell, Minister of St. Stephen's Parish.
The Rev. John W. Chanler, Rector of St. Mark's Parish, Clarendon.
The Rev. Augustus L. Converse, Rector of Claremont.
The Rev. Francis P. Delavaux, Rector of St. Bartholomew's Parish.
The Rev. Rodolphus Dickinson, Rector of St. Paul's Church, Pendleton.
The Rev. Patrick H. Folker, Rector of Christ Church, Greenville.
The Rev. John S. Field, Deacon, Minister of St. Helena Church, on St. Helena Island.
The Rev. Francis H. Rutledge, Rector of St. Thomas and St. Denis, and of Grace Church on Sullivan's Island.
The Rev. Joseph R. Walker, Rector of St. Helena Parish, Beaufort.

The Church in this Diocese consists of the Bishop, 32 Priests, 1 Deacon, and 45 organized Congregations.

JOURNAL

OF THE PROCEEDINGS, &c.

Charleston, Wednesday, February 9, 1831.

THE second Wednesday in February, being appointed by the Constitution, for a stated meeting of the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, the Right Rev. Dr. Bowen, with several of the Clergy, and Lay-Delegates, attended this day at St. Michael's Church, at half past 10 o'clock; when Morning Prayer was read by the Rev. Dr. Gadsden, Rector of St. Philip's Parish; and an appropriate discourse delivered by the Rev Edward Thomas, Rector of Trinity Church, Edisto. The Holy Sacrament of the Lord's Supper was then administered by the Bishop, assisted by the Rev. Dr. Gadsden, and the Rev. Mr. Tschudy.

The Right Rev. Bishop Bowen took the Chair, *ex-officio*. The Rev. Dr. Dalcho, Secretary.

The following Clergy attended *ex-officio:* and the following Lay-Delegates, having presented satisfactory testimonials of their respective appointments, appeared and took their seats: viz.

St. Michael's Parish—The Right Rev. Nathaniel Bowen, D. D. Rector; the Rev. Frederick Dalcho, M. D. Assistant Minister: David Alexander, James Jervey, Horatio S. Waring, M. D.

St. Philip's Parish—The Rev. Christopher E. Gadsden, D D. Rector; the Rev. Allston Gibbes, Assistant Minister: Thos. Lowndes.

St. Paul's Church, Radcliffeborough—The Rev. Christian Hanckel, Rector: Edward H. Purcell.

St. John's Parish, Colleton—The Rev. Thomas H. Taylor, Rector.

St. John's Parish, Berkley—The Rev. John Jacob Tschudy, Rector.

Trinity Church, Edisto, and St. Stephen's Chapel, Edingsville—The Rev. Edward Thomas, Rector.

Trinity Church, Columbia—The Rev. Thomas S. W. Mott, Rector.

St. James' Parish, Santee—The Rev. William H. Mitchell, Rector.

St. Andrew's Parish—The Rev. Paul Trapier, Rector.

St. David's Parish, Cheraw—The Rev. Alexander W. Marshall, Rector.

Grace Church, Camden—The Rev. Edward Phillips, Rector.

A Quorum of the Churches being present, the Convention proceeded to the election of a Secretary and Treasurer; when the Rev. Dr. Dalcho, was unanimously re-elected.

The Rules of Order were read, in conformity with the 12th Rule.

A Letter was read, addressed to the Bishop by the Vestrymen and Wardens of Grace Church, Camden, agreeably to the 12th Article of the Constitution, expressing their desire to be admitted into union with the Convention of the Church of this Diocese, and stating, that they have commenced the erection of a Church, and have elected the Rev. Edward Phillips, their Rector; that they "are willing to conform to the Constitution and Canons of the General Convention of the Protestant Episcopal Church in the United States, and to the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same." Whereupon it was, on motion, Resolved, that *Grace Church*, Camden, "be considered in union with the Convention of the Church of this Diocese." The Rev. Edward Phillips then took his seat, as Rector of the same.

On motion of the Rev. Mr. Taylor, it was Resolved, that the Clergy of the Protestant Episcopal Church, who may be in the city, and not entitled to seats; and the Candidates for Holy Orders, be admitted to the sittings of the Convention.

On motion of the Rev. Mr. Tschudy, the President was requested to appoint the Preachers to the next Convention: whereupon, the Rev. Francis H. Rutledge, Rector of the Parish of St. Thomas and St. Denis, was appointed to preach at the opening of the Convention; and the Rev. Philip Gadsden, Rector of St. Paul's Parish, in case of his failure.

Conformably with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," the Bishop delivered the following Address:

Brethren of the Clergy and Laity assembled in Convention.

I cannot proceed to lay before you, according to the stated requisition, the proceedings and occurrences of the year, in which I have been officially concerned, or by which the condition of the Diocese may have been favourably or otherwise affected, without adverting with gratitude to the remarkable goodness of Divine Providence, with which the year, has, to us, collectively, been crowned. We have, indeed, recently been called upon to mourn the removal from among us, of one of the most valued lay-members of our Convention, had in affectionate esteem by all; in whose presence with us here we were accustomed to delight; and the example of whose firm and dignified integrity—and pure and sober piety, should be had by us in honourable remembrance.* The work of the Ministry has, however, among us, been but little interrupted by casualty or sickness, and no one has been taken from it by death. The venerable Presbyter, who, in the course of the summer, after lingering with painful disease, was numbered with the dead, had long been disabled as to professional occupation; and had long been *quietly waiting* for the summons that should call him to his rest. Dr. Mills ceased to be the Rector of St. Andrew's, the only parish he ever served in

* John Gadsden, Esq. a Lay-delegate from St. Philip's Church.

America, in 1816—and lived in retirement at Rocky Mount, until the spring of 1830—when he came to this city, and finding an asylum in the house of his daughter, died there, in September, at the advanced age of 85 years. He had possessed high advantages of education, being a graduate of Pembroke College, Oxford; and for some years, while he held the Rectorship of St. Andrew's, was usefully and honourably engaged in the classical instruction of youth in this city. He was always a benevolent and upright man. He was constant and exact in the discharge of his duties as Minister of a parish—and, especially in the more advanced stages of his life, was meekly, devoutly, and, I have reason to believe, *happily* pious. Let his memory be honoured among us, as it should be.

But with whatever satisfaction, we may contemplate our own experience, as to the year which has expired, since we last met each other here, we are subject to a law, which requires that "if one member suffer, all the members suffer with it;" and we could not look upon the sorrows of our brethren in other Dioceses, without a sympathy that identified us with them in suffering. When, in March, the death of the Bishop of North-Carolina was announced, we felt and mourned the afflicting dispensation. Although the intercourse of business, or of society, was less between us and our brethren of that Diocese, than of others generally, yet we had seen in Dr. Ravenscroft *a man of God* singularly qualified, as an agent of his grace, to bear his truth, in all its perfection and effect, to the minds of a numerous population, long wandering as *sheep without a shepherd*, and becoming more and more estranged from the Church, and the influence of its offices. We saw him bearing before a *world at enmity with God*, the stamp of *holiness to the Lord*, so visibly impressed upon him, as to awaken an awe and reverence seldom excited by individual character—and we saw mingled with the stern and uncompromising advocacy of all that he held to be the truth and will of God, the tenderness and gentleness of the real lover of immortal souls, ever ready to *comfort the feeble minded, support the weak and be patient towards all men.* None could know this excellent prelate, without admiration of his energetic, ardent, ever active devotion of himself, *soul, body and spirit*, to the objects of his sacred calling; or without finding his respect and homage indisputably required, for intellectual powers of uncommon compass, and for principles of conduct, than which, none more elevated or pure, could actuate a human being. None could have the experience of him which the intercourse of business or society gives, without loving in him, an integrity, bright and clear as the unclouded midday sun; a frankness, that made bare his heart with all its feelings and motives, to all who chose to know them; a benevolence, that would have made no sacrifice of self objectionable, for a moment, in the service of the humblest of his fellow creatures; a temper which, however, seemingly marked with harshness and austerity, at the distance at which he was seen and known by the generality of men, in the execution of the high commission of God's *ambassador to guilty men*, yet made him blandly accessible to all of every rank or age, and tenderly welcome all to his counsel, his sympathy and his aid. How, therefore,

could we forbear to mourn with our brethren of North-Carolina, the death of their beloved and most honoured Bishop? He was, indeed, reasonably to be lamented by all the members alike of our household of faith. The influences of his Ministry, as distinguished for its apostolical purity, piety, and fortitude, as its ability, was becoming universally diffused. Only a few years had been allotted to this so highly valued man, to do the work to which, he had seemed, in an almost extraordinary manner to be called. *Filling up his time with work, and his work with spirit*, he was enabled in that comparatively small space of years, to accomplish much *in strengthening, stablishing, settling, the Church* in which he presided; and if some *error of policy* has been attributed to his administration, (certainly no other could be) it was the error of virtue, which with no real admirer of honest zeal like his, could be the possible subject of reproach. All saw and acknowledged the generous fervour with which he gave himself to the work of his arduous Ministry, in a community where Diocesan Episcopacy had been, until it appeared among them in his instance, almost utterly unknown—and where powerful combinations of religious sentiment and interest at variance with it, were impatient of its encroachment upon territory, seeming, except in a small proportion, otherwise pre-occupied. That he should overcome the obstacles that were found, or that were soon thrown in the way of his Episcopal action, without offence to any of the vast majority of the community, enlisted under other denominations of Christianity in the service of a common master, was scarcely to be expected. At least, in the few years of his service in this laborious field, it could not reasonably be presumed, that such success would distinguish his administration. He was arrested, however, we know, by disease, in the midst of the most gratifying evidences, that his labour was *not in vain, in the Lord*, and amidst the continually increasing esteem and honour of all descriptions of men, of whatever name, or sect or party. Differ from him in religion—and as to the mode of best promoting *the truth as it is in Jesus*, men variously might: dissent from his claim to be admired and honoured for genius, learning and virtue, and especially for a Christian integrity of purpose, beyond the reach of gainsaying, none whatever could.

The Diocese of North-Carolina, will not soon or easily find the loss repaired, which it has thus, in so early a period of its history, as such, been called to sustain. It is for us, while we mingle our sorrows of sympathy, with theirs of sore and bitter suffering, to lift our hearts in prayer for them to Him, *by whom the whole body of the Church is governed and sanctified*, that he will sanctify and bless their counsels; and raise up to them one, suited to be their head, however unlike the very distinguished man they mourn. Above all, our solicitude for them must be, that that best blessing from the spirit of grace, which consists in united hearts and harmonious action, may always be with them, and "no root of bitterness, springing up, trouble them"—with that distraction and contention, which, however consistent, perhaps, with worthy motive and all godly zeal, cannot but leave thorns to grow, scattered and unseen in the vineyard, by which its state will be more or less injuriously

affected, and sooner or later its cultivation be embarrassed, even to the faithful and willing labourer, with the most painful difficulties.

The sorrows of another of our Dioceses, have, since the occurrence to which I have thus found myself impelled to advert, with an overwhelming surprise been thrown upon our hearts. There are those among us, who long, with personal intimacy, were conversant with the excellencies of the late lamented Bishop Hobart—and who admired and loved in him a rare combination of qualities of mind and heart, fitting him in any walk or scene of life, to appear, in a manner, that could not but bring him honour. In the Church, we saw those qualities exerted, in the production of an effect, that has, perhaps, been seldom seen in any individual instance among us, so extensive and so memorable. Constitutionally active, energetic and strong, both in mind and body, he early gave all his powers to a service to which the most fervent piety, from early youth, had dedicated him; and never was there a Minister of Christ, whose life was more constantly, more indefatigably, more entirely devoted to the duties to which his ordination pledged him. Of the effect of the noble talent, continually exerted by Dr. Hobart, in this service; of the consuming zeal, which gave him, a living sacrifice, to its claims upon his time, his thought, his action; of the wise and most skilful conduct, with which he was unweariedly putting its interest forward; the frankness and suavity, the benevolent and generous temper, with which he was always winning friends, bound to it, the more strongly, for the love even of him, who had been the instrument of their attachment to it, I could not pretend to speak, without a detail of eulogium, for which, this is not the occasion, and whose length, if it were, I could not possibly make consistent with our business here. Indeed, in nothing that I could utter before you on the subject, could I speak either your sense of the value of the character and services of Bishop Hobart, to the Protestant Episcopal Church in these United States, or my own. I must dismiss it as one which, by irresistible impulse, I have been led thus to mention—yet of which no mention of mine to you was necessary, in order to your being impressed with it according to its merits. All have known the immense, I could almost say, the immeasurable importance of the Ministry of this distinguished servant of the Lord, stationed as he was; and many among us, will fondly associate his memory in their bosoms, with the less reported, but no less honoured eminence, of our own, never to be forgotten, Dehon.

We cannot, in sympathising with the so severely afflicted Diocese of New-York, but, at the same time, rejoice with our brethren who compose it, in the felicity with which, the task created for them, of so trying difficulty, was at once fulfilled; I mean the task of providing themselves with a successor to their lamented Bishop. The peculiar constitution of society, under our happy institutions of civil government, carries in it the elements of strife and discord, for all occasions of the elective franchise exercised—and even in scenes where all temporal interests and passions are required to give exclusive precedence to holy, spiritual and heavenly considerations, we cannot wonder, if human infirmity, sometimes obscures and confounds the influence of Christian principle. In

the important transaction, which has so early given to the important Diocese of New-York, another to preside over its affairs, in the place of its late so highly esteemed and valued Bishop, we have reason to rejoice with our brethren immediately concerned, that brotherly love prevailed and abounded, to the putting away of all less worthy principles; and that the claims of personal feeling and prejudice, were postponed in the minds of all, to those of the exigency of a bereaved and mourning Church. Let not our sympathy be denied our brethren in their joy. We all have felt that in their sorrow it could not be.

Before withdrawing your thoughts from these affecting occurrences in the affairs of our Church in distant places, let me bespeak your sympathy with me in the gratitude I feel for the goodness of Providence that still permits us to rejoice, in the presence of the venerable and beloved prelate, who so long has *sat chief in our councils*, in scenes so urgently needing wisdom, experience, holiness, such as his. Bowed with the affliction which, for the Church's sake, the Lord has bidden him, on the farthest verge of the days of man upon the earth to bear, he still is seen, lifting his venerable form in the sanctuary, with an unequalled example of holy fortitude, and with words of comfort strengthening the hearts of weeping brethren, bidding them still trust in God, as the sure comforter of Zion's sorrows. Oh that the day might still be long deferred, when the voice of his still inestimable counsel and instruction shall be heard no more among us—and our whole Church be clad in mourning for *our father—the chariots of Israel and the horsemen thereof!*

Reverting to the more peculiar business of this address, I have to report to you, visitation duty performed, as to St. Thomas' Parish—St. Paul's, Stono—St. Luke's Parish—St. Bartholomew's—Prince William's—Summerville—St. Stephen's Chapel, Pineville—Claremont Church—St. Paul's Church, Pendleton—Christ Church, Greenville—Camden—Trinity Church, Columbia—Totness, in St. Matthew's Parish—Walterborough—and St. Paul's, Radcliffeborough. At St Thomas' Parish, I found the Chapel replaced in a good state of repair, agreeably to expectation reported to you the last year. At St. Paul's, Stono, on the occasion of my visiting it, the Rev. Mr. Philip Gadsden, who has served it for some years, was admitted, with the assistance of the Rev. Dr. Gadsden, and the Rev. Mr Taylor, to Priest's Orders. In St. Luke's, a new Church erected by liberal contributions of the people, at Grahamville, was consecrated—and the rite of confirmation was administered in it. The Rev. Mr. Young was instituted, by desire of the Vestry, at the Parish Church. At Camden, the few respectable families and persons, avowing themselves members of our Church, have at length taken effectual measures for the erection of a suitable place of worship; a purpose happily encouraged and promoted by the Missionary employment of the Rev. Mr. Phillips among them for the summer and fall months—and the prospect is fair of having a congregation of our Church, happily organized in that town, with all the benefits and comforts of a regular administration of its offices. The people have made a generous effort of zeal, and it demands encouragement and help from all their brethren. Mr. Phillips after serv-

ing them six months as a Missionary from the Society, has accepted their appointment of him as the Rector of their Church; and the Domestic Mission in this City, in which he had served for several years very usefully and indefatigably, has become vacant. At Totness, I found a convenient small wooden building prepared for consecration as a Chapel—and consecrated it accordingly, on the twentieth Sunday after Trinity, with the assistance of the Rev. Mr. Wilson, Rector of St. Matthew's.

Besides these Churches of our own Diocese, Christ Church, Savannah, and St. Paul's, Augusta, have been also visited.

Confirmation has been administered within the year, at the Chapel of the Holy Trinity, in Grahamville—at St. Luke's Parish Church—at Sheldon Church, Prince William's—at St. Stephen's Chapel, Pineville—at St. Paul's Church, Pendleton—at Christ Church, Greenville—at Trinity Church, Columbia—at Totness Chapel, St. Matthew's Parish—at Walterborough Chapel, St. Bartholomew's Parish—and at St. Paul's, Radcliffeborough. No more than 158 are numbered as the subjects of this rite within the year, including those confirmed at Savannah and Augusta; being 48 at the two places. The Clergy of the Diocese are earnestly and affectionately entreated to consider how few, comparatively of the numerous young of our Churches, are found to come forward to this important rite—and to look for the causes of the lamented fact. Its causes, whatever they may find them to be, are certainly worthy of their utmost efforts, made with prudence and wisdom for their removal; as the evil itself is of all their pastoral solicitude and regret.

No accession has been made to the number of our Clergy, except in the instance of the Rev. Mr. Mott—who, in the commencement of the summer, happily became engaged with the long vacant charge of Trinity Church, Columbia. The Rev. Mr. Hathaway, a Deacon of the Diocese, asked dismission from this Diocese to the Eastern, within the year, and was accordingly furnished with the canonical certificate.

Three persons have been ordained Priests, viz. Rev. Alexander Marshall, Rev. Philip Gadsden, and Rev. Paul Trapier. Mr. Theodore B. Bartow, of Georgia, is the only one whom I have admitted to Deacon's Orders since the last Convention.

Mr. Alexander Glennie is the only person received as a Candidate for Orders, in this Diocese, within the year. The number of recognized Candidates is now no more than four. Unless more of the youth of our own Churches can be induced to offer themselves to this calling, the prospect is, that of a number of Ministers, very inadequate to the necessity, which a few years may create. Should not the Clergy anxiously endeavour to provide against the threatening evil?

None of our Churches have become vacant since the last Convention. Prince William's, and All-Saints, Waccamaw, then reported to you as vacant, still continue so. They are both important stations.

The Society for the advancement of Christianity in the State, always claims to be brought before you, because, as you are aware, it is so identified with the Diocese, that all its business is essentially Diocesan business; and all its transactions are for the same end, as that which

brings us together here—viz. the confirmation and increase of the influence of the religion of Christ in South-Carolina, by means of the institutions and offices of the Protestant Episcopal Church. The Society have continued their aid in the support of the Ministry, at St. Mark's, Clarendon; at St. David's, Cheraw; at St. Paul's, Pendleton; at Christ Church, Greenville; at Christ Church Parish; and at Summerville. In addition to such objects of appropriation, they have this year defrayed the expense of a mission of four or five months at Camden, and done what they could in aid of Trinity Church, Columbia. I do not know how they could better have applied their means than thus. The Society does not reckon among contributors to its funds, or patrons of its noble and most important benevolence, many, in proportion, of the members of our country parishes, and has on its list, the names of but few of the members of congregations, which have been most largely its beneficiaries. Even members of our Conventions, active friends of the Church, and partakers in its business,—who know all the glory to God and the good to man of which its offices are conducive, and the necessity and want abounding in our land, which there is so inadequate ability to supply, and which make the scene so common, of *souls perishing for lack of knowledge*,—even they are not all members of this Society. Its annual report, not yet published, will, in a day or two, be distributed. The Treasurer's accounts are, in the mean time, ready to be submitted to the inspection of any members of the Convention, whose Churches are interested in Trust Funds, placed under the care of the Trustees.

The Convention's Funds, which go under the denominations of the "Bishop's Common," and "Permanent Funds," and are placed in the hands of the Trustees of the Society, claim more attention than is generally given them by the members of the Church. The Permanent Fund is for the maintenance of the Episcopal office, in that, perhaps, long future time, when its income shall be adequate to the object, independent of the necessity of drawing the means of support, for the individual who may administer it, from the funds of a particular Parish or Church, in which he is required to perform equivalent service. The design is of the first importance. The duties of Pastor of a particular congregation, having the responsibilities of that interesting office bound upon his conscience, and subject to a necessity of personally satisfying the feelings of those interested in their fulfilment, the duties of this office, and of a Diocesan Bishop, are incompatible with each other. They may both be executed by means of excessive solicitude producing excessive exertion, in a manner, which by indulgence and allowance on the part of the people to a favoured Minister, may to them seem adequate and above reasonable complaint of deficiency—but to the mind of the Minister himself, they can never (if the pastoral cure be considerable) seem, on either hand, but half fulfilled. To the afflicting sense, indeed, of great defect and imperfection in the performance of the duties of the Christian Ministry, the mind, duly sensible of their importance, and human feebleness, will, under all circumstances, be liable; but in the case in contemplation, the feeling is one which comes from the conscious, unavoidable incapacity, which circumstances create, to meet with the requisite interest, and sensibility, conflicting claims, which it

implies no peculiar or unnecessary scrupulousness, to feel to be entitled, each of them, to all the time, the anxiety, and personal attention, which the other reasonably requires. From the relations of local, particular, parochial ministry, it is not, at the same time, deemed desirable, that he who exercises the Episcopal office among us, should be entirely and absolutely separated. The Bishop may, in every instance, with propriety, and in conformity with universal usage, have *his own Church;* where, under *his* observation and authority, the standard of wholesome and necessary rule and conduct, as to the business of the sanctuary, may be constantly exposed to the knowledge of all, and be recognized with a reasonable conformity. Still the pastoral care, in particular, should rest on those whose minds have more room than his, for its burthen. It should not lie where cares and claims of another kind are continually crowding upon and interfering with it, in a manner admitting of no comfortable sense of its anxious and weighty obligation executed. I speak thus freely of this matter before you, because it is altogether an interest of the Church, and not of myself; and because, while I freely confess that it is desirable to myself to be relieved, as far as possible, of the burden of pastoral obligation which it was unavoidable that I should at first receive, but which I now feel that I cannot adequately fulfil, it is, in my own estimation, important that no one should, in future, be permitted to assume the burden of the Episcopal office, upon that of the Parish Minister, subject to all the responsibilities, and anxieties, and active duties, attaching to his office as such.

Of the funds to which I have alluded, it is hoped that the Permanent Fund will, by due attention, be made, as soon as possible, adequate to this better disposition of the circumstances of the Episcopal office. As it respects the other, no longer necessary than while the Permanent Fund remains inadequate to the object of its institution, it remains to be regretted that its claims are yet so little regarded by the Congregations *generally*, which compose the Diocese. The 20th Canon of the General Convention, declares, that "every Church within the Diocese or district of a Bishop, shall make provision for defraying the necessary expenses of his visitations"—"and that to enable the Bishop to make his visitations, it shall be the duty of the Clergy, in such reasonable rotation, as may be devised, to officiate for him, in any parochial duties which belong to him." To obviate the necessity of both these provisions, in their application to this Diocese, our Convention, in 1818, set on foot a scheme, the effect of which was then sanguinely anticipated to be, that annual contributions, sent regularly in, to the Treasurer of the 'Protestant Episcopal Society for the Advancement of Christianity in South-Carolina,' would create a fund sufficient at once to defray such little expenses as the Bishop might be annually subjected to by the canonical duty of visitation, and provide competently for the support of a Minister, who, always attached, more or less, to the Bishop's Church, should, in his absence, be charged with its duties, as his substitute. The expectation, however reasonable, has not been realized. From the fund thus provided to be raised, and having such objects, no expenses of the Episcopal office incurred in visitation duty, has at all been defrayed, nor would, by the present incumbent of

the office, have been permitted to be, so long as he was exempted from expense in supplying his place as a parochial Minister, when absent from it, on Episcopal duty. Although the necessity implied in the other requisition of the Canon, has been met by the provision, at the expense of the Churches of the Diocese, of a Minister always attached to the Church, of which the Bishop was Rector, yet it is a reasonable subject of regret, that the burden of this provision should not have rested on all the Churches, in some fair and reasonable proportion—and not have been left to be borne only by a part, which, if the most able, were not therefore, rightly to be expected to do without *their* aid, what the rest, in the degree in which they were capable, stood at least as much engaged to do as themselves. The engagement of which I speak, I do not consider as created by express promise given in Convention by the Churches, but as that necessarily arising out of their relation to the Diocese, so long as they acknowledge such relation, and partake the common benefits which arise from the Diocesan association of the Churches. If, however, the partiality of proceeding in relation to this fund, unavoidably occasioning some dissatisfaction, and sometimes threatening the harmony of our meetings in Convention, cannot be effectually obviated, were it not better to endeavour to devise some other mode of providing for the necessary expenses, with reference to which it was instituted, which might with less difficulty be carried into adequate effect. The individual at present administering this office amoung you, is ready to assent to any modification of its condition, which the satisfaction and harmony of the Churches may require. He will object to no reasonable change of things or terms, which circumstances may indicate to be proper or expedient.

The interest we have always entertained in the General Seminary of our Church must not be wearied, however discouraged—and as we have large experience of its benefits, we cannot but continue to desire its increasing usefulness, and hold ourselves ready to contribute, as far as may be reasonably expected of us, to its promotion.

I will conclude with urging upon my brethren of the Clergy, that diligence and energy in the prosecution of their ministry, which are indispensable to its prosecution with any efficacy whatever. There is no license to any of us to be at any time unoccupied in the business of our calling. The kinds of duty to which we are bound are various enough to admit, that the happiest recreation of the mind and body, should be found in suitably varying our engagement of both. Let us interest ourselves with them all, in due proportion. Should I specify, however, any one of those objects as more claiming our unremitting solicitude and attention than the rest, I should ask you to let that object be the right religious instruction of the young. We have, you are aware, very little control of this important interest after a very early period. The children of our congregations soon cease to be subjects of our Sunday School instruction, and then are so removed by one of the the greatest, I could almost say, of all possible evils to us, as a Church, our want of Schools conducted in conformity with the doctrines and principles we profess, that, in general, without extraordinary care on the parents' part, Sunday School impressions become swept utterly

away—without the benefit remaining of any others of which we can avail ourselves, for the formation, by our pastoral labours, of sound, religious character. I beseech you, brethren, to let this evil be laid seriously to heart. It is our duty, to the utmost that we can, to provide, that the children of our Churches, be committed to no other Schools, but such as are Episcopalian in their character—not for the sake of keeping our children Episcopalians (however proper it may be for us to desire to keep them so) but for the sake of keeping them Christians; because the character of religious instruction at other schools, will be either neutral, which is of no avail—or decidedly sectarian, of which parents will not avail themselves—or for fear of jealousy and discontent, none at all. Let Sunday Schools under the unhappy circumstances, to which as to this important interest we are subject, be availed of to the utmost. We may, in some degree, succeed by their means to form the religious character for life, and make our children the children of God—before the world and its evil shall make them unchangeably theirs.

NATHANIEL BOWEN.

On motion of the Rev. Dr. Gadsden, the President was requested to appoint a Committee on the General Theological Seminary; and that so much of the President's Address as relates to that subject, be referred to the said Committee; whereupon, the President appointed, the Rev. Dr. Gadsden, the Rev. Mr. Tschudy, Mr. Lowndes, Mr. Alexander, and Mr. Jervey.

On motion of the Rev. Mr. Taylor, the Convention adjourned until to-morrow morning, at half past ten o'clock.

Thursday, February 10, 1831.

Morning Prayer was read by the Rev. Mr. Tschudy, Rector of St. John's Parish, Berkley.

After a Charge delivered by the Bishop to the Clergy, of which he had notified them yesterday, the Convention was called to order, and the proceedings of yesterday were read.

The following Clergymen took their seats, *ex-officio:* viz. The Rev. Andrew Fowler, Minister of Christ Church Parish; the Rev. William S. Wilson, Rector of St. Matthew's Parish; the Rev. Thomas J. Young, Rector of St. Luke's Parish; the Rev. Philip Gadsden, Rector of St. Paul's Parish; the Rev. Paul T. Keith, Rector of Prince George's Parish, Winyaw.

The following Lay-Delegates, having presented satisfactory testimonials of their respective appointments, appeared and took their seats: viz. the Hon. Samuel Prioleau, from St. Michael's Parish; Joseph Manigault, and Thomas W. Bacot, from St. Philip's Parish; Simon Magwood, and William Cattell, from St. Andrew's Parish; James S. Deas, from Grace Church, Camden; the Hon. J. J. Evans, from St. David's Parish, Cheraw; John J. Bulow, and Samuel Wragg, from St. Paul's Church, Radcliffeborough; W. J. Myddelton, from Trinity Church, Columbia; Edward H. Edwards, from St. James' Parish, Goose Creek.

The Rev. Mr. Gibbes, Secretary of the Standing Committee, presented, for the information of the Convention, the following abstract of their proceedings during the past year:

" To the Right Rev. Nathaniel Bowen, D. D. President of the Convention of the State of South-Carolina.

" The Standing Committee communicate for the information of the Convention, the following abstract of their proceedings during the past year:

" In the discharge of their Canonical duties, they have granted the requisite testimonials to the Rev. Alexander W. Marshall, the Rev. Philip Gadsden, and the Rev. Paul Trapier, Deacons, for their admission to the Holy Order of Priests; to Mr. David M'Elheran, a candidate for Holy Orders, for his admission to the Order of Deacons; and to Mr. Alexander Glennie, for his reception as a candidate for Holy Orders. Upon the application of the Standing Committees of the Dioceses of Maryland and New-York, they have given their consent to the consecration of the Rev. William Murray Stone, elected Bishop of the Protestant Episcopal Church in the State of Maryland, and the Rev. Benjamin T. Onderdonk, elected Bishop of the Protestant Episcopal Church in the State of New-York, and signified the same by signing the requisite Canonical testimonials.

" A Resolution, adopted by the last Annual Convention, requesting the Standing Committee, with the approbation of the Bishop of the Diocese, to appoint an agent or agents to procure from the members of those Churches which had not paid their quota to the Building Fund of the General Theological Seminary, the amount of the same, was referred by them to a Committee of their body, which committee reported that it was deemed inexpedient, under present circumstances, to take any measures on the said resolution; and the said report was accepted by the Standing Committee."

On motion of the Rev. Mr. Gibbes, the President was requested to appoint the Standing Committee of the Diocese: whereupon, the President made the following appointment:

The Rev. Christopher E. Gadsden, D. D.	David Alexander,
Rev. Paul T. Gervais,	Keating Simons,
Rev. Frederick Dalcho, M. D.	Thomas Lowndes,
Rev. Allston Gibbes,	Samuel Wragg,
Rev. Christian Hanckel,	James Jervey.

The following Parochial Reports, required by the 45th Canon of the General Convention, having been presented to the Bishop, were severally read:

St. Michael's Parish.

The Right Rev. Nathaniel Bowen, D. D. Rector.
The Rev. Frederick Dalcho, M. D. Assistant Minister.

Baptisms, White Children, 28. *Marriages*, of White Persons, 6, and of Coloured Persons, 4: Total 10. *Burials*, of White Persons, 20,

and of Coloured Persons, 2: Total 22. *Communicants*, 336 White, 45 Coloured: Total 381. *Non-Communicants*,, 376. *Children under* 14 *years of age*, 370. *Families*, 252. *Children catechised*, ten days, 85. *Confirmed* by the Bishop, 13. Number of *Teachers* in the Sunday School, 25. Number of *Scholars*, 106 White, and 46 Coloured: Total 152. *Public Worship* held on 52 Sundays, and 82 other days; whole number of times, 186.

Remarks—The Communicants of this Church may be probably, a few more, or a few less than stated; the number has not this year been very satisfactorily ascertained. Sermons have been preached, and collections made, as usual, in aid of the "Bishop's Common Fund," and of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina." Lectures were delivered twice a week during Lent, and to the young persons who were preparing for Confirmation. The quota of St. Michael's Church to the "Bishop's Common Fund," has been paid. The course of instruction pursued in the Sunday School, is that recommended by the "Protestant Episcopal General Sunday School Union." The Parish Library consists of 304 volumes. The number of Coloured people attending the worship of the Church here, it has not been found practicable to ascertain. They are many fewer than at other Churches, for reasons which have before been given. The Sunday School for Coloured people has, during the summer, been in some good degree new modelled, and it will in future, we hope, better answer the intent; although the difficulties must continue greater here, than elsewhere, of making its members, or its business, constant and uniform.

St. Philip's Parish.

The Rev. Christopher E. Gadsden, D. D. Rector.
The Rev. Allston Gibbes, Assistant Minister.

Baptisms—Coloured Adults, 9; White Children, 40; Coloured, 27: Total 76. *Marriages*, 11 of White Persons, and 14 of Coloured; Total 25. *Burials*, 30 Whites, 24 Coloured Persons: Total 54. *Communicants*, 316 Whites, and 190 Coloured: Total 506. *Non-Communicants*, 392 Whites. *Children under* 14 years of age, 412. *Families*, 297. *Children catechised*, 30 days, 95 White, and 30 Coloured: Total 125. *Confirmed* by the Bishop, 11 Whites, and 6 Coloured: Total 17. Number of *Teachers* in the Sunday School, 26 White, and in the Coloured School, 11: Total 31. Number of *Scholars*, 169 White, and 100 Coloured: Total 269. *Public Worship* held on 52 Sundays, and 94 other days: whole number of times, 200.

Remarks—The Parish Library which was commenced in July 1829, now contains 300 volumes, and 135 tracts, 35 of the former having been added since our last Report to the Convention. Our sewing society, called "the Gregorie Society," (in memory of a deceased member, eminent for her good works) has appropriated to religious and charitable purposes during the year $117 37½. This Society was formed in 1826, and it has realized from sales, $782 87½; from donations to its funds, $299, making a total of $1081 87½. It has 56 mem-

bers, one patron, and three donors. The Episcopal Female Bible, Prayer Book and Tract Society, which has distributed since its formation in 1828, 7504 books and tracts; and in the last year, 96 Bibles, 158 Prayer Books, and 3189 Tracts, has been zealously promoted by the congregation of St. Philip's Church, there being 83 of its annual, and 12 of its life members out of 20, belonging to this congregation. Since June last, this Society has caused to be left a tract *every month*, at the houses of every Episcopal family willing to receive the same. Sermons have been preached during the year recommending "the Society for the Advancement of Christianity in South-Carolina;" the "Bishop's Common Fund," and "the Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in South-Carolina;" and collections were had for the two first named purposes. The annual quota of this Church to the Bishop's Fund will be paid. In the Sunday School, 6 of the Teachers belong to both Schools, so that the whole number of Teachers is 31. The greatest number of Scholars who attended at the same time, was, of Whites 116, Coloured 95. The whole number of Scholars since the books were first opened, has been, of Whites 1022; of Coloured 742. Sixteen of the Children have had clothes furnished them by the Teachers Association. 100 copies of that excellent work "The Children's Magazine," and 12 of the Family Visiter, have been taken by the Children, and it is believed, read with advantage. Five are educated during the week on the bounty mentioned in our last report: one who was on the same bounty, has creditably finished her education. An Infant Sunday School has been commenced with about 25 pupils. Many of the remarks in our report to the last Convention, are equally applicable this year, but we have deemed it unnecessary to repeat them.

St. Paul's Church, Radcliffeborough.

The Rev. Christian Hanckel, Rector.

Baptisms—White Children, 23, Coloured 3 : Total 26. *Marriages*, of White Persons, 7, and 1 of Coloured: Total 8. *Burials*, 19 White Persons, 3 Coloured: Total 22. *Communicants*, 257 Whites, 24 Coloured : Total 280. *Non-Communicants*, 664 Whites, 80 Coloured : Total 744. *Children under* 14 years of age, 408 Whites, 48 Coloured: Total 456. *Families*, 251 Whites, 20 Coloured: Total 271. *Children catechised*, on the Sundays in Advent and Lent, 80 Whites, 30 Coloured: Total 110. *Confirmed* by the Bishop, 21 Whites, 6 Coloured: Total 27. Number of *Teachers* in the Sunday Schools, 18 Whites, 11 Coloured: Total 29. Number of *Scholars*, 140 Whites, 75 Coloured: Total 215. *Public Worship* held on 52 Sundays, and on Wednesdays, and most of the Festivals.

Remarks—In addition to the adults returned in this report, we have the United States Troops now stationed at the Municipal Guard-House, for whose accommodation the Vestry have appropriated 6 pews in the Gallery. Since the last report, a Parochial Library has been formed, by the contributions of many of the members of the Church, and already comprises upwards of 100 volumes, of the most approved theologi-

cal works. It is open to the use of *all* the congregation; and on every occasion of public worship, the Rector himself delivers the books that are called for. He is happy to state, that a large portion of them are in constant circulation. The Coloured School which had been suspended for some time, in consequence of the want of Teachers, has been reorganized, and is now in a flourishing condition, under the instruction of Coloured Teachers, whose prudence, intelligence, and piety, warrant the confidence which the state of society in this place requires. It is opened and closed with the Sunday School for the Whites, on the opposite side of the Church, under the same regulations and the same superintendence.

Prince George's Parish, Winyaw.

The Rev. Paul Trapier Keith, Rector.

Baptisms—Coloured Adults, 2. White Children, 14, and one Coloured: Total 17. *Marriages*, of White Persons, 1; of Coloured 3: Total 4. Burials, 4. *Communicants*, 57 Whites, 13 Coloured: Total 70. *Non-Communicants*, 141. *Children under* 14 years of age, 85. *Families*, 62. *Children catechised* 10 days, 30. *Public Worship* held in the Church in Georgetown, 30 Sundays, and at North Island, 22; on other days, 36. Whole number of times, 88.

Remarks—Within the year, there has been added to the congregation, 3 families of Whites, and several Blacks. Many of the congregation living in the country at a distance of some miles from the Church, the number of children catechised is not uniform, and it is therefore difficult to say what is their exact number. The sermon "on the nature and duties of the Episcopal Office," has been preached.

St. Helena Parish, Beaufort.

The Rev. Joseph R. Walker, Rector.

Baptisms—Coloured Adults, 7, White Children, 8: Total 15. *Marriages*—of White Persons, 2, Coloured, 4: Total 6. *Burials*, 6. *Communicants*, 72 Whites, 10 Coloured: Total 82. *Non-Communicants*, 82. *Children under* 14 years of age, 155. *Families*, 55. Number of *Teachers* in the Sunday School, 10. Number of *Scholars*, 60. *Public Worship* held on 52 Sundays; number of other days, 112.

Remarks—The Gallery over the Organ (which my last report mentioned as about to be erected for the use of the coloured people) has been put up. For several months, I have preached to this class of our population, in considerable numbers, in a house fitted up for the purpose, every Wednesday, and Sunday nights. It is intended to continue it; the effects already produced, being quite encouraging. A collection has been made for the Episcopal Fund.

St. John's Parish, Berkley.

The Rev. John Jacob Tschudy, Rector.

The Rector baptised 2 White Children, and one adult person of colour. The total of baptised persons is 3. The Rector married no one

during the past year, and only buried one adult. The number of White Communicants is 39, and of Persons of Colour, 26. There was during the past year, an increase of 7 White Communicants, and 4 of Persons of Colour. There are in St. John's Parish, attached to St. John's Church, (commonly called Biggin Church) and to Strawberry Chapel, 39 families, consisting of 140 individuals. Of these, 53 are under 14 years of age; 29 are Communicants, and 58 are Non-Communicants. During the winter season, divine service was held on 30 Sundays at St. John's Church and Strawberry Chapel alternately; and also upon one week day at each. During the summer season, divine service was held upon 22 Sundays in Cordesville.

St. John's Parish, Colleton.

The Rev. Thomas House Taylor, Rector.

Baptisms—Adults, one White, 4 Coloured; 5 White Children: Total 10. *Marriage*, 1. *Burials*, 4. *Communicants*, 26 White, 41 Coloured: Total 67. *Families*, 37. *Children under* 14 years of age, 82. *Public Worship* held on 30 Sundays; on other days, 2: Total 32.

Remarks—This Parish may be reported to continue in its usual wholesome condition. Death has, indeed, been amongst us with more than ordinary frequency, and we have been called to deplore the loss of several of the most valuable and cherished members of our Communion. But we have still cause for fervent gratitude to God, that so many of the faithful are spared for the service of his Church; and in the gradual, but marked increase of rational piety. It has already been reported to the Convention, that from the distance at which most of the children reside from the Church, it has been found impracticable to organize a Sunday School; but they are catechised at their respective schools and private houses, as often as circumstances will permit.

Christ Church Parish.

The Rev. Andrew Fowler, Minister.

Baptisms—White Children, 3; and one Coloured: Total 4. *Marriage*, 1. *Communicants*, 9 Whites, 25 Blacks: Total 34.

Remarks—Since the last Convention, the Congregation has rather increased than otherwise. From the 1st of January, 1830, until the 1st of June following, divine service was performed once every Sunday, when the weather would permit, at the Parish Church. The number of White Persons who met there, was generally about 20, and as many Black. From the 1st of June, to the first Sunday in Advent, divine service was performed every Sunday at the Minister's own house, in the Village of Mount Pleasant, 6 miles from the Church. The number of White hearers was commonly from 35 to 40; but the Blacks were very few. The congregation during the year, was remarkable for their seriousness and attention, in the time of public worship. Men, women, and children, almost without exception, responded aloud, and in a manner that would have been a credit to any congregation in the

State, whether in country or city. As it had pleased God to bestow on them the faculty of speech, so they were not ashamed to use that inestimable gift in his service, and to his glory. Even very little children were stimulated by the example of the more aged members of our community, to unite with them in prayer and praise to their Almighty Creator, and best Benefactor. It was peculiarly delightful to see fathers, and mothers, and children, come into our worshipping assemblies, and "fall low on their knees" to invoke the blessing of God upon the spiritual labours of the day. While public worship was held in the village, 12 children were regularly catechised every Sunday evening.

St. Paul's Parish.

The Rev. Philip Gadsden, Rector.

Baptisms—White Children, 2. *Marriage*, 1. *Burials*, 2. *Communicants*, 6 White, and one Coloured: Total 7. *Non-Communicants*, 32. *Children under* 14 years of age, 34. *Families*, 15. *Public Worship* held on 27 Sundays, and 2 other days: whole number of times, 29.

Remarks.—In Summerville, divine service has been held on every Lord's day morning and afternoon, from June to November. On the 1st Sunday in August, the new Church of which we made mention in our last report, was so far completed as to enable us to make use of it. This is a neat and convenient building, and reflects equal credit on the labour of the workmen, and the taste and judgment of the acting Committee. It contributes alike to the beauty and interest of this healthy and delightful residence, and is the first regular Church which has been erected here, since its settlement, a period of 20 or 25 years. The Church is of wood, built in a plain and decent style, and measures 40 feet long, by 30 wide. In front is a beautiful Portico with 4 Doric columns supporting an angular pediment with a plain cornice. At the East end of it stands a small gallery, with a neat flight of steps leading up, for the benefit of the coloured congregation. The number of Episcopalians here is estimated to be from 60 to 70. Others not particularly attached to our Church, did usually attend, which thus afforded us a large and respectable body of worshippers. The congregation might compose from 90 to 100 white souls, if all were disposed to be present. Besides these, many of the coloured people were induced to attend from the convenient arrangements which had been made for them. There is every prospect, we thus think, of this place becoming more and more a field of increased usefulness, and promising a rich harvest of good. The quota of St. Paul's Parish to the Bishop's Fund for the last year has been paid.

St. Bartholomew's Parish.

The Rev. Francis P. Delavaux, Rector.

Baptisms—White Children, 11. *Marriages*, 3. *Burials*, 4. *Communicants*, 39 Whites, 10 Coloured: Total 49. *Children catechised*, 16. *Confirmed* by the Bishop, 7. Number of *Teachers* in the Sunday School, 4. Number of Scholars, 20, *Public Worship* held at

Ashepoo, on 14 Sundays, and on 2 other days: At Pon Pon, 7 Sundays, and one other day: At Walterborough, on 22 Sundays, and 22 other days: whole number of times, 90.

St. Luke's Parish.

The Rev. Thomas John Young, Rector.

Baptisms—One White Adult; 6 White Children, 2 Coloured: Total 9. *Marriages*, 4. *Burials*, 6. *Communicants*, 25 Whites, 5 Coloured: Total 30. *Non-Communicants*, 58. *Children under* 14 years of age, 60. *Families*, 39 Whites, 4 Coloured: Total 43. *Confirmed* by the Bishop, 3 Whites, 2 Coloured: Total 5. Number of *Teachers* in the Sunday School, 15. Number of *Scholars*, 60. *Public Worship* held at St. Luke's and May River, on 21 Sundays, and one other day: at the Chapel of the Holy Trinity, 26 Sundays, and 5 other days: at Gillisonville and Coosawhatchie, on 2 Sundays; at Sheldon, and M'Phersonville, on one Sunday, and one other day: whole number of times, 57.

Remarks—The Chapel of Ease erected in Grahamville, was consecrated in April last, by the name of the "Chapel of the Holy Trinity;" and during the following week, the Minister of the Parish, at the request of the Vestry and Wardens, was instituted into the Rectorship of the same. The Rector has occasionally held service, on different plantations, for the coloured population of the Parish. He has not, as yet, had an opportunity of judging of the result of the undertaking.

Trinity Church, Edisto, and St. Stephen's Chapel, Edingsville.

The Rev. Edward Thomas, Rector.

Baptisms—One White Adult, and one Coloured; 14 Children: Total 16. *Burials*, 6. *Communicants*, 33 Whites, 10 Coloured: Total 43. *Non-Communicants*, 35. *Children under* 14 years of age, 95. *Families*, 24. *Children catechised*, 40. Number of *Teachers* in the Sunday School, 5. Number of *Scholars*, 40. *Public Worship* held in Trinity Church, on 28 Sundays, and 2 other days: at St. Stephen's Chapel, on 24 Sundays, and 20 other days: whole number of times, 98.

Remarks—On every Thursday afternoon during the summer months, divine service was held, and a select Sermon or Lecture read. A class for the study of the Bible was formed, and before the expiration of the season, numbered 17 persons. A Library was also established among the ladies of the congregation, under the title of the "Episcopal Library of Edisto Island;" partly by purchase, and partly by donation; and already consists of 50 volumes.

Trinity Church, Columbia.

The Rev. Thomas S. W. Mott, Rector.

Baptisms—Six White Adults, 15 Children: Total 21. *Marriage* 1. *Burials*, 3. *Communicants*, 30. *Non-Communicants*, 214. *Children under* 14 years of age, 67. *Families*, 38. *Confirmed* by the Bishop, 15.

Remarks—The situation of this Church is encouraging. Since June last, the time at which its present Rector entered upon the discharge of his duties, there has been a gradual improvement in its circumstances. The congregation has increased. Thirteen pews have been taken, partly by families who have attached themselves to the Church, partly by individuals, and partly by members of other religious societies. There is observable, a growing seriousness and attention to the great concerns of religion. The attendance at Church has become more punctual and uniform; and a deeper and more general interest is manifested in divine service. One of the most encouraging circumstances in the present situation of this Church, is the zeal with which the congregation has undertaken to liquidate the debt with which for many years it has been embarrassed, amounting to nearly one thousand dollars. Between five and six hundred dollars have been subscribed for this purpose, and it is expected, that more will be done. Of the Sunday School it is almost impossible to make a correct report. At present, there can scarcely be said to be one in existence. After the resignation of the Rev. Mr. Folker, it gradually declined till the number of pupils became very limited and fluctuating. During the last summer, efforts were made to revive it, which were attended with very partial success; and since the commencement of winter, its operations have entirely ceased, in consequence of having no place to hold its meetings.

Church at Claremont.

The Rev. Augustus L. Converse, Rector.

Baptisms—Six White Children, 2 Coloured: Total 8. *Burials*, 4 Whites, 3 Coloured: Total 7. *Communicants*, 26 Whites, 25 Coloured: Total 51. *Non-Communicants*, 38. *Children under* 14 years of age, 46. *Families*, 24. *Public Worship* held on 49 Sundays, and 3 other days: whole number of times, 52.

Remarks—It is to me a source of unfeigned regret that I cannot at present report any apparent spiritual improvement in the congregation, of which I have the charge. If there has been any change during the past year, I fear it has rather been manifested in a greater degree of indifference to religion, and neglect of the public worship of God, and the ordinances of his Church. There appears to be no prospect of any increase to the Claremont congregation, while every year the diminution of our number by death, solemnly warns us who are living, to prepare for our own latter end.

St. Mark's Parish, Clarendon.

The Rev. John W. Chanler, Rector.

This congregation is much in the same situation it was represented to be in, the last year, with, it is hoped, a greater prospect of its permanent establishment, as the contract for building a Parsonage, is, by contract, to be finished in a few months. This event, with the increased influences of the sanctifying spirit of God, (which are devoutly to be implored) will, it is hoped, render us more united, more under the

control of Christian principles, and better established as a Church, than ever we have been. In the last spring, the Rector visited the congregation in Camden, officiated several times, and baptised one infant. A variety of Tracts were given for distribution, and a few Bibles and Prayer Books. It afforded him infinite satisfaction to find, that these worthy and zealous people, were so far successful in their Christian enterprise, to establish the Church in Camden, that they had obtained at that time, a very considerable subscription towards the building of a Church. The *Marriages* in St. Mark's, the last year, are two. *Baptisms*, 5. *Death*, 1. *Families*, 14. *Communicants*, 8. The Sermon for the "Bishop's Common Fund," preached, and collection made.

St. Matthew's Parish.

The Rev. William S. Wilson, Rector.

Baptisms—White Children, 11. *Burials*, 3. *Communicants*, 14. *Non-Communicants*, 21. *Children under* 14 years of age, 24. *Families*, 16. *Children catechised* 14 days, 15. *Confirmed* by the Bishop, 4. Number of *Teachers* in the Sunday School, 5. Number of *Scholars*, 30. *Public Worship* held on 44 Sundays, and one other day. Whole number of times, 45.

Remarks—It affords the Rector much satisfaction to state, that at Totness, there has been erected a decently neat and plain building, every way adapted to the simplicity of that gospel worship, which must be performed in spirit and in truth. Divine service was held both morning and afternoon of every Lord's day, one afternoon only excepted, during the summer and fall months, and attended by 18 families, including others of different denominations. A Sunday School has also been established, which promises to be productive of much good. It is greatly to be regretted, that this Christian work, must, of necessity, be suspended during the winter and spring months, in consequence of the remote situation of most of the Parishioners, from the Church.

St. James' Parish, Santee.

The Rev. William H. Mitchell, Rector.

Baptisms—Coloured Adults, 10. White Children, 2. Coloured, 17: Total 29. *Marriage*, 1. *Burial*, 1. *Public Worship* held on 24 Sundays.

Remarks—The instruction of the coloured part of the congregation, has been continued, as reported the last year, apparently with increased usefulness. The congregation continues in other respects, in the same state as heretofore reported.

St. Andrew's Parish.

The Rev. Paul Trapier, Rector.

Baptisms—White Children, 5. Coloured, 1: Total 6. *Burials*, 3. *Communicants*, 18 Whites, 4 Coloured: Total 22. *Non-Communicants*, 37. *Children under* 14 years of age, 32. *Families*, 22. *Chil-*

dren catechised 3 days, 9. *Public Worship* held on 23 Sundays, and one other day. Whole number of times, 24.

Remarks—During the past year, the Lord's Supper has been administered 3 times in this Church. The number of persons regularly present at public worship, has been increasing; all of the pews, except seven, being now taken, and most of them being in general occupied. The coloured persons have been separately instructed every Sunday, until the beginning of the unhealthy season, and appeared to be interested and benefited; and though since the re-opening of the Church, the Minister's duty to them has been unavoidably neglected, he hopes to be able soon to re-assemble them, and resume his attentions to them. He has admitted 4 of them to the Communion, and is endeavouring to prepare others for both of the Sacraments, but his exertions in this, and in most respects, are very much impeded by his having no settled place of residence within the parish. The Vestry have, however, begun the repairs of the Parsonage, and encourage him to hope, that in a year or two, it will be habitable.

St. David's Parish, Cheraw.

The Rev. Alexander W. Marshall, Rector.

Baptisms—Coloured Adult, 1. White Children 4: Total 5. *Burials*, 2 Whites, 2 Coloured: Total 4. *Communicants*, 19 Whites, 3 Coloured: Total 22. *Non-Communicants*, 47 Whites, 69 Coloured: Total 116. *Children under* 14 years of age, 21. *Families*, 16. Number of *Teachers* in the Sunday School, 3. Number of *Scholars*, 25 Whites, 50 Coloured: Total 75. *Public Worship* held on 48 Sundays, and 3 other days. Whole number of times, 51.

Remarks—The Children have been catechised every Sunday at the Sunday School; they would have been instructed at other times, if most of them resided near the Church. I held service and preached twice at Marlborough Court-House, where, it is said, that the services of our Church were never before held. I also officiated twice at Society-Hill, which is 15 miles distant from Cheraw. The Church has been improved by the erection of a suitable Vestry Room; the want of which we had found very inconvenient.

St. Paul's Church, Pendleton.

The Rev. Rodolphus Dickinson, Rector.

Communicants, 16. *Non-Communicants*, 54. *Children under* 14 years of age, 37. *Families*, 26. *Confirmed* by the Bishop, 5. *Public Worship* held on 52 Sundays, and 2 other days: whole number of times, 54.

Christ Church, Greenville.

The Rev. Patrick H. Folker, Rector.

Burial, 1. *Communicants*, 14. *Families*, 17; comprising about 60 persons.

Remarks—Divine service is performed twice on every Sunday, during the summer and fall months; and once a-day during the rest of the year. Catechetical instruction being substituted in lieu of the afternoon service.

Grace Church, Camden.

The Rev. Edward Phillips, Rector.

Baptisms—White Adults, 5. Children, 13: Total 18. *Marriage*, one, of Colored Persons. *Communicants*, 15. *Non-Communicants*, 49. *Children under* 14 years of age, 50. *Families*, 21. Number of *Teachers* in the Sunday School, 3. Number of *Scholars*, 20. *Public Worship* held on 22 Sundays, and 6 other days: whole number of times, 50.

Remarks—At the request of the Bishop of the Diocese, I undertook a mission from the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina;" and the Young Men's Missionary Society, conjointly, to Camden, and the vicinity, for 6 months, including the past summer and autumn. During this interval, divine service has been regularly held in the Masonic Hall, Camden, every Sunday morning and afternoon, with the exception of three months, in which the afternoon service was held, at Kirkwood, a pine-land settlement, two miles from Camden. Occasional Lectures, on Thursday afternoon, have, also, been delivered at Kirkwood. Grace Church has been duly organized. The Vestry and Wardens have been incorporated by Act of Assembly. A Sunday School is established. The corner stone of the Church is laid, and the building is to be ready for Consecration in six months from the date of the contract. I have accepted the invitation to become the Rector of the Church, and I have it to say, with unfeigned gratitude to God, that this portion of his vineyard appears to be in a wholesome and prosperous condition.

St. Stephen's Chapel.

The Rev. Edward Phillips, late Minister.

Baptisms—One White, and one Coloured Adult: Total 2. White Children, 16. Coloured, 3: Total 19. *Marriages*, 4 of Whites, 1 Coloured: Total 5. *Burials*, 2 Whites, 2 Coloured: Total 4. *Communicants*, 40 Whites, 3 Coloured; Total 43. *Children catechised* 9 days, 30. Number of *Teachers* in the Sunday School, 5. Number of *Scholars*, 35. *Public Worship* held on 52 Sundays, and 54 other days: whole number of times, 158.

Remarks—In separating myself from the charge, for which I have been so long and anxiously interested, it may be proper to state my convictions of the important objects to which it had reference. I believe that the Domestic Mission, has been a practical, extensive, and permanent Christian charity to the objects of its regard. I believe that it has been the effectual means of bringing many souls of those to Christ, who, otherwiss, would have remained dead in trespasses,

and destitute of all religious instruction; and, I trust, that God will not permit this work and labour of love to perish.*

The Annual Report of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," in relation to the Funds committed to them in Trust by the Convention, was read, as follows:

The Board of Trustees of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," submit their Report on the "Bishop's Permanent" and "Common Funds."

From the statement of the Permanent Fund for the past year, at folio 18, of the book containing the Society's trust accounts, it will be seen, that the credits are for dividends received, since the date of the last account, amounting to $608 25$\frac{3}{4}$, of which sum, viz. $456 18$\frac{3}{4}$ have been carried to the credit of the Common Fund, in pursuance of the resolution of the Convention of the 20th of February, 1818.

At the date of the last account, there was a balance of $20 83$\frac{1}{2}$ in favour of this fund. The investments for it, since the last sitting of the Convention, amount to $320. This sum with the proportion of income transferred to the Common Fund, and Treasurer's commissions, compose the debtor side of the statement, and leave a balance of $177 51$\frac{1}{4}$ against the fund. The Capital of the Permanent Fund, estimated at its cost, now amounts to $10,408 25.

From a statement of the Common Fund, at folio 51, it will appear, that the sum of $1235 88$\frac{1}{4}$, which was at the credit of this fund in April, 1830, has been appropriated in the following manner: viz. $1200 paid to St. Michael's Church, as the salary of the Assistant Minister, for the year which ended on the first of March, 1830, leaving a balance

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* The following Reports have been received since the adjournment of the Convention:

St. Stephen's Parish, and the Chapels at the Black Oak and the Rocks.

The Rev. David I. Campbell, Minister.

Baptisms—White Children, 22. *Marriages*, 7. *Burials*, 10. *Communicants*, 52. *Confirmed* by the Bishop, 2 Sunday Scholars 12; who recite the Catechism to the Minister. Divine service is held in Pineville Church, on 32 Sundays, at the Rocks 10, at Black Oak 10, and on 4 other days at each of the above Churches alternately. A class was formed in August, for the purpose of mutual improvement in the study of the Scriptures. Though of small beginning, the success of a short time affords some hope that others may be induced to engage in an undertaking so wise and useful.

Parish of St. Thomas and St. Denis.

The Rev. Francis H. Rutledge, Rector.

Baptisms—Coloured Adult, 1; White Children, 2; Coloured, 1: Total 4. *Burial*, 1. *Communicants*, White 11, Coloured, 16: Total 27. *Non Communicants*, White, 15, Coloured, 100: Total 115 *Children under* 14 years of age, 20. *Families*, 19. *Public Worship* held in the Parish Church, on 13 Sundays, and 2 other days; At Pompion Hill Chapel, on 11 Sundays: whole number of times, 26.

of $35 88¾. The debt due to St. Michael's Church on the 10th of March, 1828, was $715 15.

The receipts for the Common Fund during the year ending on the first of March, 1831, will be found at folio 51, and are as follows:

1830, Feb. 18,	St. Paul's, Stono, - - - - -	$10
" 18,	Prince George, Winyaw, - - - -	75
" 18,	St. John's, Colleton, - - - -	50
March 27,	St. Michael's Church, - - - -	350
April 1,	St. Philip's Church, - - - -	250
1831, Jan. 21,	Church at Claremont, - - - -	10
		$745

In compliance with a resolution passed at the last Convention, the Treasurer addressed letters to all the Churches in the Diocese, inclosing a statement of the arrears due by each to the Bishop's Common Fund. To these letters no answers have been received.

Signed in behalf of the Board,

NATHANIEL BOWEN,

Ex-officio President of the Board of Trustees of the Society for the Advancement of Christianity in South-Carolina.

The Treasurer of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," laid on the Secretary's table, the Book of the Trust Funds, for the inspection of the Delegates concerned.

The Treasurer laid his accounts before the Convention: whereupon, Mr. Alexander, and Mr. Myddelton, were appointed to examine the same. The Committee soon after made the following Report:

"The Committee appointed to examine the Treasurer's accounts, Report: that they have found them correct, and that there is a balance remaining in his hands of $49 18¾.

The Treasurer stated for the information of the Convention, that the sum of $519, is due by the country Parishes to the Fund for defraying the expenses of the Convention. A few of the Parishes have paid regularly, but many of them have paid nothing. Were the small contributions asked of the country Parishes, (say $5 annually) to be regularly paid, they would, in a few years, form a fund sufficient for the purpose proposed.

The Rev. Dr. Gadsden from the Committee on the General Theological Seminary, made the following Report:

The Committee on the General Theological Seminary, to which was referred, so much of the Bishop's Address, as relates to that important institution, respectfully report as follows:

In adverting to the Constitution, of the General Theological Seminary, Art. III. we find, that each Diocese is entitled to "one Trustee, and one additional Trustee for every eight Clergymen in the same, and to one additional Trustee for every two thousand dollars of money in any way given or contributed in the same, to the funds of the Seminary."

In this Diocese, there are 33 Clergymen, and it has paid in to the funds of the Seminary (see page 54 of the Journal of General Convention for 1829) $10,365,94, it is, therefore, entitled to ten Trustees, and as only seven have been appointed, three more are wanting to fill up our number. When the bequest of the late Mr. Kohne is paid in, it will be for the General Convention to decide how many Trustees the Diocese of South-Carolina and Pennsylvania respectively shall be entitled to, in consequence of this bequest, the testator having had his residence in both those Dioceses.

On the arrears of the funds subscribed to by many persons in this Diocese, for the general purposes of this valuable institution, there has been received, since the last meeting of the Convention, as follows:

Rev. Mr. Lance's subscription, originally $500, balance paid in full $200; commissions on collecting the same at 5 per cent. is $10, -	190
Mr. Francis Withers, original subscription $300. Balance paid in full, $100. Collector's commissions $5. - - - - -	95
The late Major Garden's subscription, originally $200. Amount now paid, $50. Commissions on collecting, $2 50, - - - -	47 50
	$332 50
Received this day the Rev. W. S. Wilson's subscription in full, - - - - -	15
Total received,	$347 50

This sum is deposited in the United States Bank, to the credit of Isaac Laurence, Esq. one of the finance Committee of the Seminary.

The Parishes reported last year* as delinquent, with respect to the "Building Fund" of the Seminary, are still so, owing, perhaps, to other calls, which they may deem more imperative, to adverse changes in their pecuniary circumstances; and also, to the erroneous opinion that by the bequest of the late Mr. Kohne *of Charleston*,† the Seminary is now amply provided for. But it is a satisfactory recollection, that about two-thirds of the whole quota‡ of this Diocese to this Building Fund

* See p. 36, Journal of the Convention for 1830.

† Mr. Kohne is said to be of Charleston, for though he died in Philadelphia, and had resided there some years, he held property and a residence in Charleston at the time of his decease, and therefore, whatever advantages may result to this Diocese from the circumstance, ought not to be disregarded. In their advertisement, dated January 31, 1831, his Executors announce him to be "of Charleston."

‡ The whole quota, according to the rate instituted by the General Convention, was $1650, of which has been paid $1045 74.

have been paid, and it is hoped that part, if not the whole of the balance, may be so also.

In consideration of the past contributions to this object of general utility, made by this Diocese, which were large, compared with those of other Dioceses, (New-York only excepted) and of the pressure of the times, it has not been deemed expedient to comply with the recommendation of the Trustees, as to having collections in our Churches for supplying the deficiency in the annual income of the Seminary.

The state of the "Bishop Bowen Scholarship," which is under the care of this Convention, and held in trust by the "Society for the Advancement of Christianity in South-Carolina," is as follows:

Received from dividends in Bank Stock during the year,		$100 62½
Treasurer's commissions, $5 3, and balance due him last year, 9 90,*		14 93
14 93,		
Total added to the Fund,		$85 69
Amount of fund reported to last Convention,		1687 25
Present amount of the Fund,		$1772 94
Invested in 9 United States' Bank, and 22 Planters' and Mechanics' Bank Shares, which cost		1719 25
Balance in Treasurer's hands,		53 69
		$1772 94

The state of the "Bishop Dehon Scholarship," which was placed by its founders under the care of the Bishop, and the Rectors of St. Paul's and St. Philip's, is as follows.

Paid a beneficiary, now at the General Theological Seminary, being half the allotted annual sum,		$100
Invested, (the shares are noted at their cost, and some of them are increased in value,)		3827 43
Amount of the Fund reported to last Convention,		3727 18
Increased during the year,		$100 25

In reviewing the state of the Seminary, we have learned with satisfaction that the number of its pupils has increased (there being now 30) and that there is a prospect of greater accession. This intelligence is the more cheering, as the friends of the institution among us were not a little discouraged by the fact, that at the last annual examination, the usual testimonial on completing the Theological Course, was given to only one person, and at that time the whole number of Students was 17. To the Library, has been added, during the year, 45 vols. and it now contains 3526 volumes.

* See page 37 of the Journal.

At the annual meeting of the Trustees, in July, several alterations of the statutes were made; one to have the stated annual meeting of the Trustees on the same day as originally, viz. on the fourth Tuesday in June; one to make the vacation of the same duration as it was at first; but the principal one was to abolish the meeting of the Trustees, in the week preceding the stated meetings of the General Convention.

The design of this statute was to afford the Trustees, whose residence is at a distance, an opportunity of taking a part, with the least inconvenience to themselves, in the proceedings of the Board. Trustees resident in North-Carolina, South-Carolina, Georgia and other Dioceses, remote from the Seminary, could not reasonably be expected to attend all the annual meetings. But such of them as were delegates to the General Convention, might, with comparative convenience, also attend, the Board of Trustees, provided their meeting was held about the same time. Accordingly, we find, that while the annual meetings of the Board have been only occasionally attended by the Trustees, residing in this Diocese, some of them have always been present at their triennial meetings corresponding with those of the General Convention. It has been said, "those who come from a distance to the General Convention, will seldom leave their families a week earlier to be present at the extra stated meeting of the Board." Now the fact is, as remarked above, at variance with this supposition. In an institution, in whose welfare all the Dioceses are or ought to be greatly interested, is it unreasonable to desire that every facility should be afforded, for each Diocese taking a part by their respective Trustees, in those proceedings, on which the welfare, and the very existence of the Seminary may depend?

Would it be unbecoming in those Dioceses, most affected by it, to remonstrate against this new regulation, enacted too at a time, when their delegates were not present to invite attention to its injurious operation? May we not reasonably anticipate from the spirit of harmony, in which the Seminary was founded, and has been sustained, a recurrence to the old rule, whenever the Trustees have an opportunity of reconsidering the subject. It was at this stated triennial meeting, that such recommendations were made to the General Convention, as the welfare of the Seminary seemed to require. Surely it is desirable that such recommendations should have the consideration and the sanction of the largest possible number of Trustees.

The Bishops, at the last meeting, having expressed their decided conviction, "that it is essential to the usefulness of the Students in their future characters of Parochial Clergymen, that their time and attention should be principally devoted to those studies which will more especially qualify them for the discharge of the practical duties of the Ministry," proposed the following statutes which were adopted: 1. "The Students of the Seminary shall receive such instruction, as will render them competent to consult the Scriptures in the original languages. They shall be made acquainted with the nature, principles and rules of Biblical criticism, and interpretation. Their attention shall then be principally devoted, in the department of Biblical interpretation, to the practical study of the sacred Scriptures, with the aid

of suitable commentaries, in order that they may be qualified agreeably to the requisitions of the Canons, to give an account of the different books, to explain difficult passages, and to expound, practically, the whole of the sacred volume. The examinations of the classes in this department, shall be conducted principally in reference to the above requisitions."

II. "The study of the Hebrew shall be confined to the third class, in order that in the two higher classes, a greater proportion of the time of the Students may be appropriated to the preparation of Sermons, and to the cultivation of pulpit eloquence. The Students of the third class shall prepare, at least, four Sermons, and the Students of the other classes, at least, eight, during the year of their respective classes, so that each Student during the term of study in the Seminary, shall have prepared, at least, twenty Sermons."

At the same meeting it was resolved, "That it is inexpedient, at present, to establish in any Diocese, a branch, or branches of the General Theological Seminary."

In conclusion, your Committee propose for adoption the following Resolutions: 1. That the next annual Convention of this Diocese, do nominate three Trustees to fill up the number to which it is entitled, and that the Secretary do transmit their names to the next General Convention for their confirmation.

2. That the Bishop be respectfully requested to address a letter to the Trustees of the General Theological Seminary respectfully, but earnestly remonstrating against the late change in the statutes which abolishes their stated meeting, in the week preceding the triennial meetings of the General Convention.

3. That the Treasurer of the Society for the Advancement of Christianity, be, and is hereby respectfully requested to use his best endeavours for the increase of the "Bishop Bowen Scholarship."

4. That the Parishes who have not yet paid their quota to the Building Fund, be, and are hereby requested to pay the same to the Chairman of this Committee, to be by him transmitted to the Treasurer of the Theological Seminary,* and that the Secretary of the Convention

* Fifteen Parishes have paid. The sixteen Parishes in arrears are,

St. Paul's, Radcliffeborough,	$160
Edisto,	55
All-Saints, Waccamaw,	55
Prince George, Winyaw,	83
Beaufort,	55
St. Mark's, Williamsburg,	10
Christ Church,	10
St. James', Santee,	33
St. Bartholomew's,	55
St. Matthew's,	20
Greenville,	10
Prince William's,	15
St. Stephen's,	30
Churches at Black Oak and the Rocks, St. John's,	30
Trinity Church, Columbia,	30
St. Mark's, Clarendon,	20

do address a letter to the said Parishes, informing them of the amount due by each, and requesting an answer.

On motion, the Report was accepted, and the Resolutions therein offered, were agreed to.

On motion, the President was requested to appoint Delegates to represent the Church in this Diocese, in the next General Convention: whereupon the President made the following appointment:

The Rev. Christopher E. Gadsden, D. D.	William Heyward,
Rev. Alliston Gibbes,	Thomas Lowndes,
Rev. Paul T. Gervais,	Hon. William Drayton,
Rev. Christian Hanckel,	Robert J. Turnbull.

On motion of the Rev. Mr. Trapier, it was Resolved: That this Convention, being truly sensible of the value of the General Protestant Episcopal Sunday School Union, and being very desirous that its benefits should be fully enjoyed by the Sunday Schools within this Diocese, does highly approve and strongly recommend to the members of our Church in this State, the Diocesan Sunday School Society which has lately been formed.

On motion of the Rev. Mr. Taylor, it was Resolved: That this Convention record upon its Journals, its sincere and respectful sympathy with the Dioceses of North-Carolina and New-York, in the dreadful bereavement which they have respectively sustained, under the wise Providence of God, in the removal by death of the Right Rev. Bishop Ravenscroft, and the Right Rev. Bishop Hobart; and that the Secretary be requested to communicate this Resolution to the Secretaries respectively, of the Conventions of North-Carolina, and New-York.

On motion of the Rev. Mr. Hanckel, it was Resolved, that the Clergy of this Diocese do read, at some convenient time, to their respective congregations, the Bishop's Address to the present Convention.

The following amendment of the Constitution proposed by Col. Pinckney, in the Convention of 1829; viz. "To add at the end of the third article of the Constitution, the following: but no Clerical or Lay-Delegate, shall hereafter represent two distinct Parishes, or shall in any case have more than one vote," and which was referred to the present Convention, was called up for consideration.

It was moved by the Rev. Mr. Young, to amend the amendment, by adding after the word "vote," the following: "except when the vote is taken by Parishes, in which case, when the Clerical Delegate shall be entitled to vote for each Parish, of which he is canonically the Minister." The question being taken on this amendment to the amendment, it was lost.

The question was then taken on the amendment proposed by Col. Pinckney, and carried.

It was moved by the Rev. Mr. Mott, that the next meeting of the Convention be held in Trinity Church, Columbia. The question being taken, it was lost.

On motion, it was Resolved, that the next stated meeting of the Convention be held, on the third Wednesday in February, 1832.

On motion, ordered, that 300 copies of the Journal be printed.

On motion, ordered, that the Treasurer do pay Mr. Richard Smith, the Sexton of St. Michael's Church, three dollars *per diem*, during the present session, for his attendance upon the Convention.

No further business being before the Convention, it was moved to adjourn; whereupon, after Prayers by the Bishop, and the Blessing, the Convention adjourned *sine die*.

NATHANIEL BOWEN,
President.

Attest,
FREDERICK DALCHO,
Secretary.

RULES OF ORDER,

Adopted by the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina.

1. The business of every day shall be introduced with the Morning Service of the Church.
2. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.
3. The delegation of each Church, shall occupy one pew.
4. No member shall absent himself from the Convention, unless he have leave, or be unable to attend.
5. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
6. No member shall speak more than twice in the same debate.
7. A question being once determined, shall stand as the judgment of the Convention, and shall not be again drawn into debate, during the same session, unless with the consent of two-thirds of the Churches present.
8. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.
9. No motion shall be considered as before the Convention, unless it be moved by a Minister or Delegate of one Church, and seconded by a Minister or Delegate of another.
10. When any question is before the Convention, it shall be determined on, before any new subject is introduced, except the question for adjournment.
11. The question on a motion for adjournment, shall be taken before any other, and without debate.
12. When the Convention is to adjourn, every member shall keep his seat until the President leaves the Chair.
13. The foregoing Rules of order shall be read at the opening of every Convention, and shall be of force unless repealed by a vote of the Convention.

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF SOUTH-CAROLINA.

WHEREAS in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention, as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessings upon them. And whereas by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed for the government and discipline of the same:

Be it therefore Resolved, that the following Constitution be agreed to, adopted and observed, by the Protestant Episcopal Churches in this Diocese, for their government.

ARTICLE I.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in every February, or at such time, and in such place, as shall have been determined upon by the preceding Convention; but if a sufficient number of Churches do not attend on the same day, the Representatives, whether Clergy or Laity, or any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed: which shall consist of, at least, seven Churches.

ARTICLE II.

Of Lay-Delegates.

Delegates shall be elected by the respective Episcopal Churches, throughout the Diocese, from among the members of those Churches respectively, to represent them in the State Convention: the Delegates to be elected in such manner, time and numbers, as each Church shall deem proper; to serve twelve months from the time of election; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

ARTICLE III.

Of Ministers.

The Minister, or Ministers, of every Episcopal Church, shall always be *ex-officio*, a member, or members, of the Convention, with a right to vote on all matters requiring the suffrages thereof, with the exception of such as involve the temporal concerns of the Churches; but the right to vote on matters involving the temporal concerns of the Churches, shall, nevertheless, appertain to such Clerical member, or members, as may be specially authorised to do so, by his, or their Vestry, or other authority of his or their Congregation, in the absence of their Lay-Delegate, or Lay-Delegates: but no Clerical or Lay-Delegate, shall hereafter represent two distinct Parishes, or shall in any case have more than one vote.

ARTICLE IV.

Of Missionaries, and Clergymen engaged in Colleges, &c.

Every Missionary of the Protestant Episcopal Church, employed in this Diocese with the approbation of the Ecclesiastical authority of the same, and every duly recognized Minister of this Church, engaged in any College, or incorporated Academy, in this Diocese, shall be entitled to all the privileges of a member of the Convention, with the exception of the right to vote.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be, *ex-officio*, President of the Convention; in his absence, a presiding officer shall be elected from among the attending members.

ARTICLE VI.

Of the Secretary and Treasurer.

The Secretary and Treasurer shall be annually chosen (and continue in office until a successor be appointed) who shall keep a true and correct Journal of the proceedings; and regular accounts of all money transactions, to be annually laid before the Convention. It shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed for any stated, or special, meeting of the Convention.

ARTICLE VII.

Of the Standing Committee.

A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General Convention, and of the Constitution and Canons of the

State Convention, who shall continue in office until another Committee be appointed. Vacancies in this Committee, caused by death, resignation or otherwise, shall be supplied by the suffrages of the remaining members.

ARTICLE VIII.

Special Meetings.

It shall be the duty of the Bishop, or in case of his absence, of the Standing Committee, to call a special meeting of the Convention, whenever he, or they, shall deem it necessary.

ARTICLE IX.

Of Voting in Convention.

In all matters requiring the suffrages of the Convention, with the exception contained in the Third Article of the Constitution, the members shall deliberate and vote as one body, but any two Clergymen, or the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, (two or more Clergymen representing the same Church having one vote) and the Lay-Delegates by Churches, (a majority of each Delegation having one vote) and a majority of both Orders shall, in each case, be necessary to a decision.

ARTICLE X.

Trial of a Clergyman.

Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a Clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such Clergyman, as in his judgment, the nature of the case, or the usages, or interest, of the Church may require. And he shall, in the name of the Convention, inform the Vestry, or Congregation of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

ARTICLE XI.

Committees of Correspondence.

The Delegates of the several Churches to the State Convention, shall, during the recess of the Convention, be Corresponding Committees, intrusted with the duty of informing the Standing Committee, of the situation of their respective Churches; and generally, such other things, as may relate to the temporal and spiritual interests of the Protestant Episcopal Churches in this Diocese.

ARTICLE XII.

Of the Admission of Churches, or Parishes, into the Convention.

Whenever a Church or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop or Standing Committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a favourable decision, the said Church shall then be considered in union with the Convention of the Church of this Diocese, and Delegates therefrom may be immediately received.

ARTICLE XIII.

Chartered Rights of Churches.

No Article, Canon, Rule, or other Regulation of any General, or State Convention, shall be obligatory on any Episcopal Church within this Diocese, where the same shall be found to infringe on any of its chartered rights.

ARTICLE XIV.

Of Delegates to the General Convention.

To the intent that the Church in this Diocese should not be unrepresented in the General Convention, the Clerical or Lay-Delegate, or Delegates, who may be hereafter nominated thereto, shall, in the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent Delegate or Delegates, any citizen or citizens of this State; *Provided*, that such citizen or citizens is, or are, a member, or members, of the Protestant Episcopal Church in this Diocese: or if it be inconvenient for any Delegate or Delegates to proceed to the place of meeting, the Bishop is authorized to appoint others in their place.

ARTICLE XV.

Of Rites and Ceremonies.

"The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America," shall be used in this Diocese.

ARTICLE XVI.

How the Constitution shall be Altered.

No one of these Articles shall be altered or repealed, nor shall any Article be adopted, unless such alteration, repeal, or new Article, be proposed at one Convention, and be concurred in by two-thirds of the Churches present, at a subsequent Convention.

CANON I.

On making Collections for the Bishop's Fund.

Every Minister having a Parochial Charge in this Diocese, or his assistant, shall from time to time, at his discretion, preach in every Church under his care, a Sermon on the nature and duties of the Episcopal Office: and the Vestry of each Church are requested to make a collection, annually, in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution.—*Passed* 1822. *Amended* 1826.

CANON II.

Providing for an accurate view of the state of the Church.

Every Minister having a Parochial Charge in this Diocese shall, at or before the meeting of every Annual Convention, deliver, or transmit, to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement in writing, of the number of Baptisms, Burials, and Marriages in his Parish or Church, during the year ending on the 1st of January preceding; specifying the number of places where, and how often in each, Divine Service is held, the number of Families, Communicants, Adults, and Children under 14 years, attending, or belonging to the same, the number Catechised by him, and on how many Sundays: whether there be any Sunday School, and if any, the number of Children, and Teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the Church under his care; which reports shall be laid before the Convention, and entered on the Journals, conformably to the 45th General Canon.—*Passed* 1825.